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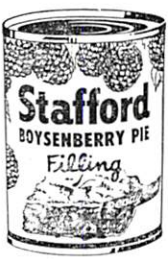

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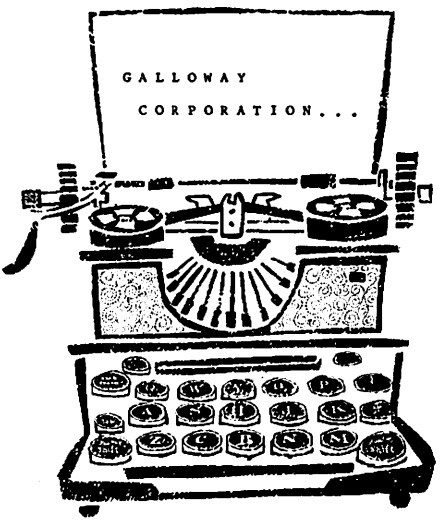

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CANADIAN CAMPING

Vol. 17 DECEMBER 1964 No. 1

TABLE OF CONTENTS

Leisure — Its Meaning and Implication	Charles K. Brightbill	10
The C.I.T. Training Programme	Hart M. Devenney	12
Pioneer Days of Camping	C. F. Plewman	15
Catalogue of Articles from December 1963 to June 1964		17
Your Camp Director's Calendar	W. E. Yard	18
Camps—and The Ontario Human Rights Code	Dorene E. Jacobs	21
L'Amie de ma Tente	Joyce Bertram	24
An Indian Version of the Twenty-Third Psalm		26
Cross Canada Centenary Canoe Journey		27
Paint, Stain or Varnish?	David Palter	28

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LEISURE . . . It's Meaning and Implication

Reprinted from the
Magazine RECREATION
of January 1964
Being the digest of a paper given at the
45th National Recreation Congress.

by Charles K. Brightbill

head of the Department of Recreation and Municipal Park Administration at the University of Illinois, Urbana.

Perhaps because everyone thinks of himself as king of his own leisure domain—and that is the way it should be—everyone has a different concept of *leisure*. Plato said that the three most worthwhile things in life, *justice, beauty* and *truth,* could not be defined. Perhaps the same is true of leisure.

I think I understand those who see leisure as being free from the demands of work, as a status symbol, as an instrument for social control, as a spiritual, aesthetic, or cultural condition, or a state of calm, quiet, contemplative dignity. I certainly see its relationship to "attitude of mind," although one's attitude is linked mainly with *time*—time beyond that required, organically, for existence and subsistence; discretionary time when the feeling of compulsion *should* be (I do not say *is*) minimal.

I see leisure as an opportunity; and there can be no choice, no judgment, no attitude and, hence, no freedom, without opportunity! Nor can there be opportunity without *time,* which, to me, is the overriding component of leisure. In this light, "attitude" has as much to do with what a man considers and how he goes about his work quite as much as what he deems worthwhile in his leisure. As Harold Wilensky says, "A man's work routine places a heavy hand on his leisure routine. Attitudes in one spill over into the other. Killing time at work can become killing time in leisure."

I agree with much of what Sebastian de Grazia claims: that we could do a better job of controlling our lives, that our man-made materialism blocks the way to full, harmonious existence, and that too often we overlook the virtues of solitude and tranquility. Yet, has de Grazia's case been overstated? Has he, like the Scotsman, carried rocks to the pinnacle of the hill to raise its elevation? Are we to believe that leisure can be a substitute for work? Does everybody work only for money? Is it a fact that Americans have no leisure? Is the leisure which many people have the kind they do not want? The kind grandpa gets when the company makes him retire before he is ready, or the kind a fellow gets when he is displaced by a machine? Is it free time and leisure which men seek, or purpose, meaning, and fulfillment?

Many Americans have a great deal of discretionary time, and millions more will have *enforced* leisure on their hands whether they want it or not, as we move into a leisure-conscious and probably a leisure-centered society. We have 168,000 fewer auto workers than we had ten years ago, 200,000 fewer steel workers than six years ago; 500,000 less miners than eighteen years ago and 670,000 fewer railroad workers than in 1947. Automation will eliminate twenty-four million jobs in this decade. Secretary of Labor Willard Wirtz is rightfully worried because we are running out of use for people but

at the same time producing more people. How do you abolish the job without abolishing the man? The enforced leisure outlook, of course, assumes that we are not going to blast ourselves from the earth or tear each other up because we cannot face the inevitable adjustment of a changing world. Many people will have large blocks of off-the-job time and will be ill prepared to use it for their own well being.

If we must take our cues from the old, let's listen to Aristotle who warned that, "A society unprepared for leisure will degenerate in prosperous times." Let's concern ourselves with leisure as an opportunity. The ancients were apprehensive about the *misuse* of leisure and called it *acedia* or spiritual torpor, a deadly sin. Incidentally, many of them worked hard, designing and building their temples, creating their art, developing their physical prowess, and being in public service! Not everyone lingered in the agora to ponder the glories of Golden Athens.

Technology and affluence have given us the opportunity, beyond toil, to discover ourselves. They have also given us materialism, functionalism, competition, and conformity, each with some good, but also with some bad. With all of our abundance, and, *often* among too many of us, with the gross misuse of leisure, we have bred boredom, alcoholism, mental disorders, divorce, delinquency, and suicide. It would be interesting to know just how many people today seek life's meaning in the split-level house, the eye-level oven, and the income-level country club. I am not so bereft of common sense to believe that the wise use of leisure, universally, would smother all of these maladies, but I do want to turn spotlight on the core of the matter—how we can help people acquire the values, the desire, the skills, and the opportunities to use their free time in ways which will contribute to their own full personality development, their inner satisfaction and stability, either with or without the organized resources of society. The apogee of leisure is reached when personal satisfaction is achieved. If it is mostly through suffering, through hardship and trial and tribulation that we conquer and advance, how then do we "make the easy life" contribute to our self-fulfillment? To our growth as individuals and as a nation?

The endless, repeating cycle of past civilizations has been well expressed in the "seven stages of man." They are that man moves from bondage to faith, from faith to courage, from courage to freedom, from freedom to abundance, from abundance to selfishness, from selfishness to apathy, and then down again from apathy to bondage. Can *we* be the first to reverse this trend? If we are to be thrust into an existence in which the absorbing attractions of work, as we have known them in the past, are removed, how shall we answer John Steinbeck who said that he had four impressions of the American people gained in the last few years? First, a creeping, all-pervading immorality; second, a yearning for something unknown; third, the violence, cruelty and hypocricies symptomatic of a people which has too much; and fourth, the surly, ill-temper that afflicts human beings when they are frightened? Can we expect to find the solutions in a leisure-centered society for Arnold Toynbee who indicated not one but a number of the Western democracies when he said, "Advanced societies tend to substitute license for liberty, irresponsibility for obligation, comfort for challenge, and self-interest for brotherhood"? I say that the affluent society is, and will be, increasingly faced with the problem of how to prevent its people from colliding with themselves.

turn to page 34

THE C.I.T. TRAINING PROGRAMME

HOME GROWN COUNSELLORS

by Hart M. Devenney, Director
Ontario Camp Leadership Centre

(This article is based on Mr. Devenney's presentation at the Ontario Camping Association Conference, March 1963.)

When one starts on a discussion of leadership, it is well to do two things: (a) clarify your terms and (b) search the literature and survey what others have, or are saying about leadership.

What is a Leader?

To ask the question, "What is a leader?" may seem trite, but do not answer it too quickly. Although leadership can be learned, it would be foolish to expect that anyone can be a leader in all things. There will be different kinds of leaders. Even the words "leader" and "leadership" will mean different things to different people.

Is "leadership" of the same quality or type in all cases? When is a "leader" leading or exerting leadership? When he is first in a race? When he is strongest in his group? When he has the highest rank? When he is an instructor? Does it always mean that the individual with the "mostest" or the "bestest" will be the leader?

Leadership is exerted when those who follow are influenced in some way to cause them to do three things: (a) to listen to you and to agree on common goals (b) to follow you or your advice, and (c) to go into action on these goals.

All three of these facets must be present before it can be said that leadership is in operation or is effective. There can be no leadership without followers and there can be no effective leadership unless the followers go into action.

In respect to the camp leader's efforts, we must think of his influence in respect to the changing of behaviour patterns as far as campers are concerned. In general, behaviour is changeable (positively or negatively) in respect to:

Knowledge
Values
Skills
Relationships

If behaviour is to be changed positively, i.e. for the better, there must be voluntary acceptance of the leader's suggestions, instructions or directives. But behaviour can also be changed in a negative fashion through the imposition of that which is feared, e.g., a loss of prestige, status, salary, punishment (either physical or mental), and so on.

Leaders or those who aspire to be leaders must be prepared for opposition, for hard work, for self-sacrifice, and must be prepared to help others. "He that would save his life must lose it." This is scriptural, but it is also a good leadership dictum.

The place of leadership in camping can be interpreted in terms of guidance; that is, its role is to help campers grow healthfully in every aspect of living and to help them learn how to solve their problems insofar as these are related to camping.

For the campers' part, they may do this in two ways: (a) with direct positive guidance, (b) with indirect guidance—when they are permitted to make their own decisions and thus accept the responsibility for them and the ensuing consequences.

It would be a fair presumption then that unless we were to leave these two opportunity areas to chance, as far as campers are concerned, some special sort of preparation is needed for those who would undertake such responsibilities.

Home-grown Leadership

Insofar as the individual camp is concerned, and if we consider the concerns of the individual camp only in terms of leadership, recruitment and leadership needs, there is, and perhaps always will be, a continuing problem. And these are the reasons:

(a) Because conditions and situations especially critical to individual camps during and immediately after World War II made it necessary for a sort of "do-it-yourself" plan and furthermore, the problem of maintaining the "interest and loyalty of older campers" in a time of stress, strain, uncertainty and challenge was tied into these rationalized plans.

(b) Because all of you can remember the not too far distant years when the older camper could command more than attractive remuneration during a summer's employment so that camping no longer seemed to be of importance. The "do-it-yourself" plan provided "a continuity of experience, growth, status, responsibility and recognition of older campers which could be weighed against the fleeting attractiveness of commercial financial success".

(c) Because the third step was not long in coming, for the possibility of "bridging the gap from camper to counsellor" within the camp locale was within sight.

(d) And so we are led right up to the "successful outcome" of the steps where well-developed home-grown programmes of leadership development are planned for within the camp structure itself. It is now regarded as a "separate entity" and identifiable as any other part of the programme in camp.

Before we go further, however, let it be said that this in-service junior counsellor training programme is only one successful, albeit a successful and utilitarian, system.

A Plan of Leadership Development

What then about the future? How do we go about it? Far be it from me to place a blue print before you, because I think that such an approach is not only dangerous and presumptuous, but it can also be useless.

Certain principles and suggestions might be helpful. I would like to think that these might fall into five areas for planning.

A—Selection and Qualifications for entrance into such an in-service or home-grown scheme.

The longer the experience and background of the responsible individual is for the over-all camping picture, the simpler the conduct of the mechanics needed in setting up the programme will be. The more understanding of the need for desirable practices there is, the more important the development of good selection procedures will be and the qualifying lines for those entering such a home-grown programme as we are discussing will be more restrictive. Not just anybody can be a camp leader, although we still have many who proceed on the assumption that if the body is warm, the road to success is in

sight. As those of you who remember your Latin—"O mirabile dictu!"

What I have said, therefore, boils down to the fact that there should be other criteria in a camp programme than merely age and longevity for eligibility to a home-grown training course. The camp director with an eye to the future will have some idea of a candidate's possibilities from an examination of the camper's record at camp, his degree of readiness to assume responsibility in keeping with his level of development, his obvious leadership potential, his known place of acceptance in his community, and his intellectual capacity to appreciate the aims and objectives of camp. Armed with this background, a director is ready to consider potential selectees.

However, let me add a word here which might seem to refute the idea of home grown candidates. Since you will never be able to supply all your leadership needs (it will be the exceptional camp that can) don't pass up the idea that outsiders can be invited to participate. "In-breeding" can be dangerous.

B—*Pre-Training Period*—Some camps, particularly those with large enrollments, have a period of initiation or novitiate where a closer look can be taken at the selectees.

C—*Basic Types of Experiences*—The length of time for home-grown leadership plans vary from one complete period through to a three-year period. The most recent statement of theory and practice by Eugene A Turner, Jr. suggests a two-summer programme.

First Year—

1. A satisfying experience with one's peers—This might be in a special cabin group or groups where the C.I.T. would live and move and have his being.

2. A broadening of his camp skills —Each C.I.T. would receive some instruction, particularly in his weaker skills.

3. A successful work experience—Each C.I.T. is rotated on several individual or group tasks.

4. A self-improvement and self- appraisal programme—(A stock taking of his assets and improving upon his weaknesses).

5. Theory and techniques of leadership—(Here the C.I.T. would have an opportunity to participate in a reading programme at his present level of understanding and in the discussion and practice of leadership skills).

Second Year

1. Self-appraisal and improvement—continued—Each C.I.T. works on his own leadership needs.

2. Theory and practice of leadership —continued—Further reading and discussion at a greater depth of required perception.

3. Practical Experience in cabin leadership—The C.I.T. lives with a cabin group as a junior assistant, observing procedures, etc.

4. Practical experience in programme leadership—The C.I.T. is assigned to his strong programme activity to observe and assist the leader in that activity with instruction and supervision.

D—What should a Counsellor-in-Training know at the end of his training period? In other words, what results or outcomes may we expect or look for from the trainee? A difficult problem to answer, but it would seem to me than any worthwhile plan should be phrased in terms of acceptable minimums and not necessarily in terms of completed expectations.

What then may the young C.I.T. be expected to know and be able to use as a potential counsellor, about organized camping?

turn to page 31

Here is a story of Ontario's first camping for children. May we have stories from the other provinces?

PIONEER DAYS OF CAMPING!

C. F. Plewman

Formerly YMCA camp director
Founder of Camp Kilcoo

Times change! It may be difficult for those who have entered organized camping of late to realize how great have been the changes since it all started.

My first introduction to camping was in 1903 at the YMCA camp on Lake Couchiching. Though sixty years have elapsed, I still treasure a picture of myself taken by Wallie Forgie, and I still remember some of the old songs we used to sing.

Surprising as it may seem, camps were anything but popular during the latter part of the nineteenth century. What camps there were — and they were mighty few and far between — had to combat the prevailing opinion that night air was bad. In those days people didn't open their windows on retiring, they closed them.

When the Ottawa YMCA in 1893, and Camp Temagami in 1900, began taking older boys to camp, they were really breaking new ground. Had we been in their directors' shoes, we would have felt lonely without a camping association or even a group of directors with whom to discuss our problems. As for suitable literature, what little there was came from our American colleagues.

Camping in these early days was restricted to boys, and then only boys over twelve years of age. As for girls, no one in their right senses would have thought of asking a girl to rough it in the out-of-doors; that would not have been becoming to a young lady in the Victorian era. In fact the ability to swoon at the right moment was considered more of an asset than the capacity to endure hardship or stand one one's own feet.

It was in 1913 that I ventured out into this brave new world to direct my first organized camp for the Ottawa YMCA at Golden Lake, near Pembroke. It was strictly a he-man affair for teen-aged boys with "nary a skirt" of any kind in sight, not even in the kitchen. To have taken any boy younger than twelve years old would have been frowned upon as real cradle-snatching, and to be perfectly honest, it would not have been a good thing because we were not geared to handle them. For instance, I was the camp director, doctor, nurse, business manager and programme director all rolled up in one. If someone broke a leg, I had to set it; if he took sick I had to look after him. What was more, the nearest doctor was twelve miles away, and we were without a motor car or a telephone. The programme too was a bit on the rugged side. The average age of the boys was fourteen-and-a-half years, and there was a tendency to interpret "roughing it" as rough-housing. They were a sturdy lot, I venture

➧

to say physically hardier than the present generation.

Competition in sports was very keen; there was no mistaking their will to win if that were at all possible. We used to take on some of the local baseball teams in the area, and it was hard ball, of course. One of these games was against Killaloe. It was a case of walking about seven miles around Golden Lake in the morning, playing a local team that afternoon and then walking another ten miles back around the other side of the lake after supper. To do this we would leave about 9 a.m. and arrive back around 10.30 p.m. Imagine if you can, a modern group of teenagers agreeing to do this, and even plaguing you to make the arrangements. While I think we used to overdo the competitive aspect in those early years of camping, one wonders if today we have not gone rather far in the other direction.

Camps for boys had been operating for about a quarter of a century before the first Canadian camps for girls of which I am aware commenced in 1922-1925. However, my friends tell me that the Girl Guides began camping in 1911, and that the Dominion Council Y.W.C.A. held a camp at Geneva Park, Lake Couchiching, in 1910. Since then girls' camps have grown in ever-increasing popularity, so much so that sending a girl to camp today is just as usual as sending a boy. The important thing to remember is that it took almost twenty-five years for parents to come round to considering camping appropriate for girls. I can well remember when Taylor Statten, who had pioneered in so many other directions, decided in 1924 to operate a girls' camp, "Wapomeo", on the very same lake as his boys' camp, with the idea of carrying out some inter-camp activities. One of his directors tried to disuade him exclaiming, "Taylor, it's a mistake, it won't work." Well, it did. It was the thin edge of the wedge in breaking down the segregation of the sexes and the developing of co-educational camps by 1933.

It is important that we appreciate the sequence of these changes that have taken place since organized camping began in Ontario almost sixty-five years ago. Then, too, at the point of time when many of the camps were starting in Ontario, there was a sudden flare of interest and endeavour on the part of the "Y's" and of the Protestant churches which resulted in the development of a four-fold programme for both boys and girls. Many of the early camp directors were involved in this, and as a result their thinking and experience permeated the early camps.

These early camps had little by way of permanent buildings or quarters. A camp that was well off might have a central lodge and dining room with tents for sleeping. Many old timers argued that camps should not become too civilized. They would have been stunned had they walked into one of our modern camps. I just wonder if they would even have recognized it as a camp! Thirty years ago at Kilcoo we used to sing satirically of the day when we would have French maids. Well, we haven't reached that state yet, but with electric lights, showers, flush toilets, a water system that might put some nearby town to shame, spring mattresses, sturdy cabins — we have come a long way. However, while striving for refinements that make for a healthy environment, maybe we should try more than we do to maintain a woodsy, outdoor atmosphere that will provide a youngster still with that feeling of the romance and adventure of outdoor living.

During these sixty-five years the emphasis in camping has moved from roughing it to the benefits of fresh air, the value of competitive sports, fun and activity, the importance of health and

turn page 33

CATALOGUE OF ARTICLES appearing in CANADIAN CAMPING

Volume 16: December 1963 - June 1964

In December 1963 issue of CANADIAN CAMPING we published a Catalogue of all our articles between 1949 and 1963. This invaluable Catalogue is available separately as a reprint at 25¢ per copy. Please send stamps with order to the Editor. The following brings your Catalogue up to date.

1. PHILOSOPHY

What Makes the Difference?—Betty Campbell ..... June 1964
Camping Imperatives for the Future—Howard G. Gibbs ..... June 1964
Why I Direct a Camp—Mrs. Wayne Brush ..... Feb. 1964
Recreation Leadership Must Stimulate Minds—Walter Kaasa ..... Dec. 1963

2. STANDARDS

Camp Safety—W. D. Smith ..... June 1964
The Association in British Columbia—Lorne Bowering ..... April 1964
Counsellors Profit by Camp Visitations—M. Govan ..... Dec. 1963
Turn Our Thoughts to Actions—Clifford Labbett ..... Dec. 1963

3. STAFF AND TRAINING

Leadership—A Major Dimension in Camp Effectiveness—Hedley G. Dimock .... April 1964
Teamwork and Staff Relations—W. J. Eastaugh ..... April 1964
Counsellors Can Help Their Campers—Elsie Palter ..... April 1964
Are You Training Your Staff with Health and Safety in Mind—
Joy M. Ballard, M.D. ..... April 1964

4. HEALTH AND SAFETY

Camp Safety—W. D. Smith ..... June 1964
Are You Training Your Staff with Health and Safety in Mind—
Joy M. Ballard, M.D. ..... April 1964
A Tripping Fitness Programme—J. H. Ebbs, M.D. ..... Feb. 1964

5. BUSINESS PROCEDURES AND SERVICES

6. BUILDING, PROPERTY PLANNING AND MAINTENANCE

On Procuring a Campsite—Jack F. Way ..... Feb. 1964

7. PROGRAMME

Ideas for Special Programmes ..... June 1964
Programme Planning—Vincent Craven ..... June 1964
Wilderness Tripping—Wally Wright ..... Feb. 1964
A Get-Acquainted Weekend for New Campers—W. E. Yard ..... Dec. 1963
A Mother-and-Daughter Weekend—Helen E. Stewart ..... Dec. 1963

8. NATURE AND CONSERVATION

Hey-Ho! Up the Creek We Go—P. M. Taschereau ..... June 1964
Baby Stinkers!—Catherine Van Wagner ..... April 1964
Inspiration for Your Nature Programme—P. M. Taschereau ..... Feb. 1964
A Hiking Programme at Camp—Dick Caswell ..... Feb. 1964
The Axe—C. R. Blackstock ..... Feb. 1964
The Pinecrest Woodcraft Programme—W. E. Yard ..... Feb. 1964
Making Campcraft Palatable—Barry G. Lowes ..... Feb. 1964
Be a Weatherman—H. C. Hedges ..... Feb. 1964
Woodcraft and Outdoor Living Bookshelf—E. Flynn and M. Govan ..... Feb. 1964
These Books are for You—E. Flynn and P. M. Taschereau ..... Feb. 1964

9. WATERFRONT

10. CANOEING

Canoe Safety Practices—Kirk Wipper ..... June 1964

11. DEVOTIONAL AND POETRY

Sermons Under the Sun—Erik Braaten ..... June 1964
Growing Days (Poem)—Mary E. Edgar ..... June 1964
On Leading Worship—Margaret Govan ..... April 1964
How to Plan Devotions—Y.M.C.A. ..... April 1964
Sermons Under the Sun—Mary Paton ..... Feb. 1964
A Tree—Inspirational Message ..... Dec. 1963
An Infection (Poem)—Mary S. Edgar ..... Dec. 1963

No new articles under

12. DAY CAMPING 13. SCHOOL CAMPING 14. WINTER CAMPING

15. SPECIALIZED CAMPS

Programme for Short Term Camps—Robert Chandler ..... June 1964

16. UNCLASSIFIED

Bibliography of Original Journals of Early Travellers on the Voyageurs' Highway ..... June 1964
Canadian Centenary Journey ..... April 1964
Books for Your Camp Library—E. Flynn, N. McKee ..... April 1964
Among Ourselves—Anne Vail ..... Feb. 1964
A Camp Caper—Chuck Griffith ..... Feb. 1964
Among Ourselves—Everett Cameron ..... Dec. 1963
Camp Capers—E. Flynn ..... Dec. 1963

Your Camp Director's Calendar

by W. E. Yard
Y.M.C.A., Sault Ste. Marie, Ont.

Editor's Note: We believe the order in which the camp director undertakes these jobs may vary somewhat between private and other camps. But this makes a most helpful "check list" on which to build your own Calendar of the year's most important jobs.

January to June
September to December

JANUARY

— Early mailing of camp folder and application
— Visits to homes of campers
— Set dates for reunions
— Prepare bulletin to campers
— Order stationery — include letterheads, acknowledgment forms, envelopes, statements, etc.
— Prepare year-end reports and income tax statements, etc.
— Arrangements with key staff people

FEBRUARY

— Plans regarding maintenance schedule for year
— Further staff arrangements and hiring of staff
— Plans for counsellor training
— Initial contacts with suppliers
— Review insurance of all kinds
— Attend your Camping Conference

MARCH
- Complete letter "Suggestions to Parents"
- Consider fire equipment
- Consider new menus with dietician
- Plan staff meeting
- Review job analyses for staff
- Further staff interviews
- Detailed plans for spring maintenance

APRIL
- Spring check of equipment and supplies
- Further staff interviews
- Specific orders for:
  - Fuel
  - Kitchen equipment
  - Staple goods (food)
  - General Supplies (expendable) (brooms, sweeping compound, chemicals, etc.)
  - Programme and sports equipment
  - Waterfront equipment
  - Medical and First Aid supplies
  - Articles for resale—uniforms, crests, etc.
  - Mattresses

MAY
- Staff preparation
- *Finalize* staff arrangements
- *Finalize* transportation reservations
- *Finalize* arrangements for doctor to be "on call"
- Review programme plans and list suggestions for:
  - New techniques
  - Supplies needed for new features
  - Suggested staff and camper committees
- Plan orders for initial deliveries of:
  - Milk
  - Bread
  - Vegetables
  - Meat

JUNE
- "Opening camp"
- Pre-camp staff conference—not a "work party"
- Setting up staff committees
- Setting calendar for seasons special events*
- Detailed "first day" plans*
- Arrange for photographer to be in camp at certain time during summer*

*(* some members of the Editorial Committee recommend these be done in May)*

SEPTEMBER
- Send list of staff names and addresses to all staff
- Send reports on campers to parents when request same
- Letters of thanks to all staff and local people where co-operation has been available

— Prepare inventory in all areas i.e. — Sports equipment
Food service equipment
Waterfront equipment
Programme equipment
General Supplies
Articles for resale
Fuel equipment
Stationery equipment
Staple goods (food)

— *This* is the time to write up first draft of *orders* for next year

— Compile report based on your own recommendations and those received from staff reports

— "Close" camp — storing supplies and battening buildings with care

— *Write account of interesting project for Canadian Camping Magazine*

— Set date for all plumbing to be disconnected.

OCTOBER

— Father and Son or Mother and Daughter weekend?

— Set up fall and winter repairs and maintenance schedule

— Check pictures for new folder

— Prepare news letter to campers

— Consider plans for next season, particularly if their implementation involves the need for more funds and consequent fee adjustment

— How about a holiday now?

NOVEMBER

— Further organization of plans for next year in view of this year's recommendation

— Staff and camper contacts

— Further reports to parents

— Folder to printers

— Work on "long range plan of camp"

DECEMBER

— Christmas rally — campers
staff

— Christmas Greetings

— Camping Association activities—do your part!

— Meeting with Senior Staff—for setting stage for initial staff arrangements for next year

— Organize resource material of all kinds

— Prepare mailings of folders and application forms to go out in the New Year

— Order stationery (now or January)

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CAMPS - - and the Ontario Human Rights Code

by Miss Dorene E. Jacobs,
Education Officer,
Ontario Human Rights Commission

Having requested an inerpretation of the Ontario Human Rights Code as it pertains to children's summer camps, we present this article and would ask you to send to your editorial committee any questions it raises or any observations you wish to express on this important subject.

* * *

One of the most divisive and devastating forces in our communities today is the practice of discrimination based on race, religion or nationality. The effect of discrimination is to prevent large groups of people from living complete lives and contributing fully to the life of the country in which they find themselves living or to which they have come by choice. They are denied opportunities which are considered basic rights and offered without question to others in the same communities.

In Ontario, it is public policy that every person is free and equal in dignity and rights without regard to race, creed, colour, nationality, ancestry or place of origin. The Ontario Human Rights Code embodies in legislation certain provisions designed to protect the rights of its citizens and residents in the specific areas of employment, public accommodation, and multiple housing. The Code has a two-fold aim: 1. To make secure in law the inalienable rights of every citizen; 2. To create a climate of understanding and mutual respect among the people of the province so that all will be afforded the unhampered opportunity to contribute their maximum to the enrichment of the whole community.

The provisions of the Ontario Human Rights Code which have relevance to the owners and operators of summer camps are those relating to public accommodation and to employment. The Code states that it is unlawful to display or publish signs, notices or other representation indicating discrimination against any person or group of persons because of race, creed, colour, nationality, ancestry or place of origin. The Code further prohibits the denial of accommodation, services or facilities to anyone as well as discrimination against any person with respect to the quality of service in any place to which the public is customarily admitted because of race, creed, colour, nationality, ancestry or place of origin.

With regard to employment, the Code states that an individual's race, creed, colour, nationality, ancestry or place of origin must not be determining factors in hiring or firing or in treatment in employment (including upgrading or demotion). Furthermore, there can be no reference made or preference stated, directly or indirectly, in application forms, employment advertisements, or job interviews, nor can there be written or oral inquiries regarding race, creed, colour, nationality, ancestry or place of origin, nor can any applicant be requested to furnish such information.

Exempt from these provisions are exclusively religious, philanthropic, educational, fraternal or social organizations that are not operated for private profit, and non-profit organizations that are operated primarily to foster the welfare of particular religious or ethnic groups, as well as employers with staffs of less than five persons. However, many employers and institutions not legally required to comply with the Code have adopted a practice of voluntary compliance with the spirit of the Code. More and more non-profit organizations in the province are on their own initiative bringing their hiring practices into harmony with the provisions of the Code and even, where possible, opening their membership and clientele to all persons without racial, religious or ethnic considerations.

The Ontario Human Rights Commission

The function of the Ontario Human Rights Commission is to administer the Ontario Human Rights Code through a three-fold programme of conciliation, education and research. Any individual who has reasonable grounds for believing that he or she has been discriminated against with regard to any of the areas covered by the Code can file a complaint.

The Commission then begins an immediate investigation and, if discrimination is indicated, makes every effort through a process of conciliation to persuade the party practising discrimination to change his policy. In an overwhelming number of cases, the process of conciliation is successful and a settlement is reached without recourse to a public hearing or court action. In its education programme, the Commission attempts to help the Ontario public understand the provisions of the Code and the role they can play in helping to eliminate discrimination in the province. At the same time, it assists members of ethnic and minority groups in becoming familiar with their rights under the Code and the action they can take if they encounter discrimination. The educational programme of the Commission is conducted by means of pamphlets and bulletins, speaking engagements, film showings, meetings, conferences and workshops with groups and organizations interested in human rights. The research programme of the Commission consists of the encouragement and promotion of regional studies by Ontario universities for the purpose of analyzing and documenting the extent of discrimination against members of minority and ethnic groups in the areas of employment, public accommodation and housing.

The Human Rights Code and Ontario Camps

How does the Ontario Human Rights Code affect Ontario camps? Primarily it applies legally to those camps which operate for private profit, using the usual media of advertising in order to reach the public, and not conducted by specific non-profit religious, ethnic, or social instiutions for the fostering of their own religious, ethnic or social welfare purposes. In the areas of admission policy and applications from campers as well as in the hiring of staff, these camps come under the Code.

This means that admission to these camps cannot be restricted on the grounds of race, religion, or nationality, Further, it is unlawful on campers' application forms or in other admission procedures to make any inquiries into the race, religion, or nationality of prospective campers. Some camps maintain that it is important to inquire into campers' religion in order to be able to notify parents of the religious services available in the vicinity. The Commission, however, takes the position that there are other ways of dealing

with this. A camp could list all the types of religious services available. Or it could be left to parents who are concerned that their children attend religious services to inquire into the accessibility of the appropriate services.

Similarly, in hiring camp staff, considerations of race, creed, nationality, place of origin must not enter into the employing and promoting of staff. Furthermore, there should be no specification on these grounds in employment advertising nor should applicants be asked, either on application forms or during interviews, for information which would reveal their race, religion or nationality.

Voluntary Compliance

Summer camps have an invaluable opportunity to promote the principle underlying the Ontario Human Rights Code that all persons are free and equal in dignity and rights. It was mentioned above that those camps which are operated for non-profit religious, ethnic or social purposes are legally exempt from the provisions of the Code. Attention was also drawn to the fact that many organizations which fall into this category have adopted a policy of voluntary compliance, conducting their operations in accord with the spirit of the Code. The Commission is well aware of the fact that many Jewish and Christian camps are already following a policy of hiring on the basis of ability and hence have on their staffs persons of other religious persuasions than their own. This is a most heartening development which in the Commission's view is to be highly commended.

Human Rights Education As A Part of Camp Programming

Furthermore, in their programming and in the attitudes of their counsellors, camps can do much to further appreciation of human rights amongst campers. Camp boards could make it a matter of established camp policy that an educational programme on human of their camp programmes. There are rights be carried on as an integral part excellent films available which deal with problems of prejudice and discrimination and which would be suitable for campers. There is, in addition, an abundance of educational materials useful for this purpose. Human rights programmes in camps could deal with a consideration of the Ontario Human Rights Code and the efforts of the Commission together with many facets of community life in the province not only to eliminate discrimination, but to help create a climate of mutual respect among all the peoples of the province by understanding and appreciating the contributions of various minority and ethnic groups to Canadian life. The Commission would be glad to make recommendations regarding films and literature for human rights programmes in camps.

To a large extent, the practice of discrimination stems from misunderstanding, misconceptions and false fears about the nature, abilities and expected behaviour of certain groups or segments of the population. Individuals are judged, not on their own merits, but on the basis of stereotyped images or judgments which are projected upon a whole group of people. Generally, these images are groundless, without any sound foundation in fact, yet they cause untold harm and suffering to countless numbers of people. Camp counsellors can do much by reflecting and encouraging positive attitudes towards all peoples. One effective way is to refrain from using words which are interpreted by the minority groups to whom they apply as being derogatory, words such as "nigger," "kike," "wop," "dago," "Jap." Again, a policy set out on the board level and interpreted to counsellors in each camp would go a long

turn to page 32

L'AMIE DE MA TENTE

Joyce Bertram
Camp Ouareau, P.Q.

If your French is the kind that centered rather firmly around your aunt's pen which happened to be either on the table of your brother or in the garden of your uncle, then you will want to sympathize with Modern Martyrs to the great cause of Bilingualism.

In the heart of French Canada, that stronghold of the fleur-de-lys, patates frites and le hamburger avec moutarde et oignon seulement, it was au naturel that we would desire to practise more le français l'été passée. Many of les monitrices (having fortunately learned their French en Suisse) were quite prepared to lay themselves on the altar bilingue. Les enfants, qui vivent tout le temps en Québec, were even more contentes. La Directrice, seulement, était not quite so keen, remembering as she did a cartoon by Le Barron dans l'Etoile de Toronto. The cartoon en question montre les deux belles femmes taking le thè, swathed in mink. One of these belles femmes is confiding to her chère amie that "French lessons twice a week, my dear, for sixteen weeks . . . well I just told Harold that there was a limit to what you could do to save your country."

Nevertheless, nous sommes determinées to Go to That Limit, and Beyond, si nécessaire. Canada must be kept strong! Quelle expérience! Est-il probable que nous soyons fous? Très probable!

D'abord, a camp vocabulary must be made containing words which do not appear, d'ordinaire, in an Easy French Grammar for Grade Nine; such words as ant, as opposed to la tante, snake, spider, thunderstorm, sailboat and "summer complaint." Une autre liste must be compilée to contain idiomatic expressions used by the average young representative of Canadian girlhood, such as "like crazy man" and "go go go". (How would "Allons enfants de la patrie" for for this last one?)

It was decided that mardi, jeudi et samedi nous parlerions français, pendant que English would be spoken on Monday, Wednesday and Friday. And what about Sunday? I knew you would ask that. Tout le monde demande cela. N'importe, press on!

Some fairly "way out" suggestions came in for the list we were preparing, but finally a counsellor committee boiled it down to about thirty expressions without which la vie est insupportable. (It was voted unanimously to delete the Director's sole contribution, c'est à dire, "But I TOLD you that last week.")

By maintenant, les enfants étaient au courant de what was in store for them, and they were huddled in corners with English-French dictionaries, au

contraire French-English ditto depending on whether elles demeurent à Outremont or Westmount. Excitement coure haut. La liste était fini. The stencil était fini. Les accents sont added in all the right places. La Directrice and several of her monitrices ontariennes were practising odd phrases which later proved to be of almost inestimable value. (You're very welcome to any of them). High on the list were "il faut que vous me parliez très lentement," et "au secours, au secours, venez quelqu'un!" "Je ne comprend pas" also got a good work-out, and of course the favourite was "comment dit-on en français?"

Despite the fact that I have always loathed Mondays because it is laundry day, Wednesdays because we have a hot-dog picnic supper (incidentally "pique-nique" was a real bonus, I felt) and Fridays because we have fish for dinner, these days began to take on an aura of je ne sais quoi, pendant que I looked forward to Tuesdays, Wednesdays and Fridays with the same enthusiasm as I do to the Day of Judgment.

It is a humbling thing for a Director to have to admit that la plupart de ses campeurs can do something more mieux than she can. Much mieux. Elle aurait dû étudier le français while her mind was still young enough to expand. Mais à quoi bon de vain regrets. En avant! It worried me a little, however, as to just how I was going to be able to work in the few French phrases I did know into ordinary conversation. There aren't really too many opportunities to come out with such gems as "honi soit qui mal y pense" or "durant la nuit tous les chats sont gris."

Table conversation worried us all, aussi, parce que after one has asked for le beurre, le lait, seconds, and managed a few "puis-je avoirs" to show off one's erudition, there were going to be a number of nasty pauses which les Françaises were going to be eager to fill—talking with the speed of light, and both hands. We therefore decided to make a rule saying "pas de mains pour parler" to give the rest of us a chance. Later experience was to prove us correcte absolument, à mon avis. Without this rule we should all have been perdues.

La liste was to be issued d'avance si bien que les monitrices des cabines et des tentes could go over it with les enfants, before THE FIRST MONDAY. C'est à rire. Most of them, à ce temps-là, had regretted their mad impulse and didn't feel any more bilingue than the Director. Les kiddies, cependant, thought it would be a ball!

Le comité de français (self-styled) stood about impatiently while la secretaire ran off the fameuse liste. The first few copies, hot from the press, were snatched up and with a little self-conscious clearing of the throats, we started to read. Suddenly there was a moment's startled silence (or "silence" as they say in French, fortunately). Then into this silence (or silence, if you prefer) exploded a word which was not on the list in either French or English. "******"""X),())XXX—" what on earth has happened to the typewriter! The ******** thing has slipped a line. Either that or no one bothered to line up the French and the English."

Regardez la liste which met our startled eyes: Quelle horreur!

Mon Dieu, la cloche, déjà?
J'ai besoin d'un nouvelle brosse à dents.
Je ne me suis pas brossé les dents depuis une semaine.

Who took my other sock?
No thank you, I'm allergic to creamed onions.

Qui va faire le "tent-hopping" avec moi ce soir?	Anybody got a clean blouse I can wear to supper?
Bien sûre, j'ai passé ça l'année dernière.	Who took the snake I had in that tuck box?
Pas encore, pas encore, nous n'avons pas fini de nettoyer la tente!	Who said we were having steak?
Veux-tu lire ma lettre de Bill? Qu'il est chic, ce garçon!	Get off my bed, you clot, I've just finished making it!
Quand est-ce les voyageurs partent?	Help, no buttons on my shirt!

Hélas, le travail de la semaine had come to rien. Pas d'espoir! It was all to be done again. Mais la main was to the plough and there was no looking back. Que faire? Que voulez-vous and likewise au secours!

* * * * * * * * *

The list was re-done, Monday the fatal day, dawned clair et brilliant. We were off. Les Bonnes Voisines were in business, mais quel prix! Che serà serà (sic)

* * * * * * * * *

P.S. We kept several of the mixed up lists pour le collector's items. Un véritable objet d'art!

An Indian Version of the Twenty Third Psalm

EDITOR'S NOTE: *This beautiful Indian version originated many years ago with Arizona Indians who translated it into a universal sign language in order to share it with members of neighboring tribes who spoke different dialects. A white missionary then re-translated it into literal English—Indian style—which is as you see it here.*

¶ The Great Father above a shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down but he lifts me up again and draws me into a good road. His name is WONDERFUL.

¶ Sometime, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I'll be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

¶ Sometimes He makes the love rope into a whip, but afterwards he gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over. What I tell is true. I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Tepee and sit down with the SHEPHERD CHIEF forever.

Cross Canada Centenary Journey

How is our planning going? Well, the Nova Scotia Camping Association, with the help of its Museum staff, have mapped a canoe route across the province. In Ontario nine camps participated in Phase One of the Ontario Committee's section plan. While Saskatchewan has no Association, those keen on camping have set up their own committee for the project and are quite prepared to tackle the job. Do keep in touch with Miss Margaret Govan and her Cross-Canada Centenary Journey Committee—it's an exciting undertaking, but like all successful canoe trips it takes planning!

Here is how one camp got interested, and did some real thinking about our Canadian heritage while having a wonderful time — an inspired "rainy day" programme:

OUR CENTENARY JOURNEY GAME

We couldn't go on any part of the Centenary Journey routes this year, but we did try to involve and interest the campers in it. We talked about it at campfires; we read some of the Jesuit Fathers' Recollections aloud. One day we came into the dining room and found posters, a canoe with dummy figures, packs, etc. and "Centenary Journey" blazoned over everything. The counsellors must have had a very late night, for they had taken infinite pains to produce the "window dressing", and it was a most effective production.

Then we held a Centenary Journey of our own. It was one of those horribly cold days in August (in Ontario) and programme had to be changed for the "nth time". Something different was essential: what on earth could we do? The morning schedule was fairly satisfactory but the afternoon was a

blank. Necessity is a great spur. . . .

We divided camp into five groups of twenty, and for two hours we had a variety of activities representing each province in some measure. (We really should have taken all day at this, for the time allowance was not sufficient for explanations, moving from place to place, etc.). Group One started at Place One; Group Two at Place Two; and then followed through round the circuit.

FIRST HOUR: *Newfoundland*—the fishing industry—and so Fish, a very simple card game. *Nova Scotia*—New Scotland—the campers were taught a Scottish dance. *New Brunswick* — lumbering—a table game called Blockhead, which consists of balancing different coloured shaped wooden blocks. An equally satisfactory game could be that of balancing matches on the mouth of a pop bottle. *P.E.I.*—potato farming — we held potato races. *Quebec*—ground hockey.

SECOND HOUR: *Ontario* — touch football. *Manitoba*—farming — Jack Straws (another table game in which the pieces are little gardening implements, rather like pick-up sticks). *Saskatchewan* — farming — a nature walk to the nearest grain field. *Alberta* — rodeo — a hobby-horse race with horses made from broomsticks, over a course which included a water jump (a dishpan full of water), a feeding station (soda biscuits which had to be swallowed before continuing), etc. *B.C.*—lumbering again—campers had to build fire and burn string.

This type of programme could be adapted in any way; it was fun.

—●

PAINT, STAIN or VARNISH

David Palter, B.A.Sc.
Director of Camp Kawagama

Dressed lumber must have some type of protection or preservation from the action of time, sunlight, rain, and wind. We have all seen how sunlight disintegrates unvarnished plywood, rain soaks into lumber and contributes to rot, and air (Oxygen, Nitrogen and other elements) promote decomposition. Paint and stain are both necessary to preserve wood structures and retard the aging process. Both products have their place and each serves a different purpose. Paint is defined as a solid colouring matter dissolved in a liquid vehicle, used to impart colour by being spread over a surface. It is usuually made of pigment dissolved in oils, thinners, drying agents and other chemicals which give a variety of qualities for different purposes.

STAIN is defined as a colouring matter or pigment dissolved in a liquid vehicle which more or less penetrates the material to which it is applied rather than forming a coating on the surface. It is usually a solution of wood preservatives carrying a pigment in the reddish brown colours or some shades of green. It is not a suitable material if colour were the prime purpose. Another product that should be mentioned in connection with Paint and Stain is Varnish. This is paint without the pigment and has a number of important uses for camp buildings and equipment.

PAINT

Covers completely and imparts a specific colour. Protects completely against sun, rain and air. Will stand up for several years depending on quality and exposure. With time, cracking and peeling will occur necessitating an annual painting programme.

Use on buildings for decorative effects as well as wood protection.

Use on floors where the wood is not a good colour. Wood may have turned dark grey or streaked by wear and water, would look better covered with floor and porch enamel.

Use on outside of canoes for both a protective coating as well as a distinguishing colour, a trade mark of the camp.

Use on metal to prevent rust and corrosion.

STAIN

Stain soaks into wood surfaces and acts primarily as a preservative. It does not crack or peel but will bleach and dry out in time. Does not require restaining as often as repainting.

Use on shingle roofs to preserve and colour.

Use on new wood buildings to preserve and colour. Cannot be used if wood has been previousuly covered with paint. Is of no use indoors.

Use liberally on all wood timbers in or on the ground before construction.

Use liberally on all wood timbers and planks before building docks or piers.

VARNISH

Covers but allows the natural wood grain to show through. If used on wood buildings will deteriorate rapidly in sunlight and requires annual replacement. Also used on floors in new buildings.

Use on wood interiors to preserve wood and retain the pleasing appearance of natural grain.

Use on inside of canoes and wood boat hulls.

Quality—It can be truthfully said that in paint and stain you get exactly what you pay for. However there are ways of purchasing that makes it possible to obtain the better product without paying a premium price. Regardless of material, if your colour scheme is standardised you can order in commercial quantities and deal directly with paint manufacturers. Usually 50 gallons is considered a commercial quantity but each manufacturer may have a different standard. In dealing with a manufacturer, it is possible to have a special formula prepared which will suit your own specific requirements regarding colour, preserving qualities, spreading ability and price. As a general rule, for camp use, the cheapest quality made by a reputable paint manufacturer is preferable. There are too many very cheap products on the market. A well-known manufacturer will not jeopardize his reputation by producing some of the so called paints now available at very low retail prices. These come without manufacturers' names or at best, some unkown name without a reputation to lose.

There is another valid reason for purchasing the cheapest quality. For example, canoes should be painted every year in order to retain that clean well-cared for appearance. Even the most expensive paint does not look clean in the second year, especially when canoes are run into sand beaches and carried on portages. Since it is necessary to repair canvas, thwarts, gunwales, and keels, you might just as well finish the job properly and paint every year. Cut the cheapest enamel 50/50 with commercial thinner and wash the canoes with this thin mixture. This prevents a build-up of paint that eventually cracks into an alligator skin pattern and also adds unnecessary weight to the canoe. However, the inside of the canoe should be varnished with a moderately priced spar varnish about every second or third year if no repairs to the wooden frame have been made. Wherever repairs have been made, these must be varnished.

With regard to floors, if a new building has just been contructed, as soon as possible apply 2 or 3 coats of floor and plywood sealer. This is a relatively inexpensive type of material in the varnish family. The first coat will be absorbed into the cellular structure of the lumber. The second coat will be partially absorbed leaving shiny areas that are easily seen by reflected light. The third coat will cover and the net result is a highly varnished floor, the same as obtained with some of the most expensive finishes. Roller application makes it inexpensive to spread and the more coats that are used, the better the floor will be. A good practice is not to use a new floor until 4 coats have been applied. After a summer of camp traffic, rubber-soled shoes with sand, the floor should be thoroughly scrubbed with a soap and lye solution, allowed to dry for several days, then given 3 coats of sealer for the next year. The next season 2 coats will be sufficient and this should be repeated each year. This type of care has preserved a dining room floor for 18 years without any wear to the wood, and it is still good for many more years.

In the spring, a typical camp order for paint for about 40 camp buildings might consist of —

— 50 gallons special formula wood stain preservative, to be used on all wood structures exposed to weather or water; also to be used on buildings that

have not been treated for 5 or 6 years and are beginning to show a gray or weatherd appearance, usually on the south or sunny side. The north side may not be affected at all.

— 25 gallons Floor and Plywood sealer; for wood floors and interior plywood; not suitable for outdoor use.

— 4 gallons cheap, coloured enamel for boats and canoes.

— 2 gallons good Spar Varnish for boats and canoes.

— 4 gallons Commercial Thinners for coloured enamel or canoes.

— 3 gallons cheap gray porch and floor enamel for floors that are old or too dark for sealer.

— 4 gallons cheap white enamel for washrooms, kitchen interiors, etc.

— 2 gallons exterior white or your favourite colour enamel for sash, door jambs, and corner boards, according to your own particular colour scheme.

— 6 or 8 gallons of assorted coloured enamels for use in Craft department, and for general decorative purpose about camp.

"The old lady may not be what she used to be" but a touch of powder and lipstick sure does wonders for the old gal.

—•

Calling All Provincial Branches - -

The Executive Committee of Canadian Camping Association at its meeting on October 9 approved a new fee structure.

Effective January 1, 1965, the Provincial branches will be asked to pay to THE CANADIAN CAMPING ASSOCIATION the following proportions of the amounts collected as annual dues from the members in their Provincial Associations:

Camp Memberships	$5.00
Individual Memberships	$2.50
Student Memberships	$1.00
Commercial Memberships	$5.00

CAMP STAFF
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THE ONTARIO ASSOCIATION FOR RETARDED CHILDREN

Directors, Senior Programme Staff and Counsellors wanted for several camps, located in various areas of Ontario. Experience in general camping is necessary. Orientation will be given to those accepted, in working with the retarded. Length of time varies from 2 weeks to 10 weeks. Counsellors must be 18 years of age. Counsellors-in-training will be accepted at 16 and 17 years.

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When Ordering

PLEASE REMEMBER

OUR ADVERTISERS

from page 14

He should:

1. Know something about the functions and objectives of organized camping.

2. Know something, at least, of a general nature about the over-all organization of a resident camp and in this respect, the following would seem to be the most important:

(a) Administration

(b) Staff Qualifications

(c) How the staff members function in relation to each other and in the specific responsibilities they carry.

(d) The programme of activities and its importance in the total camp picture.

3. Be aware of the objectives for which he is being trained and have an understanding of the specifics of supervision as they relate themselves to:

(a) Camping.

(b) Campers.

(c) Camp routine.

(d) Techniques.

4. Be prepared to give his best effort during those *training* periods he will attend and be ready to accept the *educational* implications of his becoming acquainted with the *fundamentals* and the *techniques of leadership.*

Thus, under *Training,* he will receive instruction in:

(a) Leadership skills regarding the camp programme: The physical activity skills (swimming, diving, canoeing, sailing, etc.)
the crafts skills,
the campcraft skills,
the nature skills.

(b) Leadership skills in regard to special *techniques*:
first aid,
life saving,
story telling,
song leading,
dramatics,
out-tripping,
council fire leadership
camp games leadership,

and, under *Education* he will receive guidance and be permitted discussion of:

(a) *Fundamentals of Leadership*:
Understanding yourself,
understanding the camper,
development of a personal belief (i.e., a philosophy of living).

(b) *Techniques of Leadership*:
Cabin leadership,
instructional techniques regarding programme,
religious leadership.

E.—*Evaluation*—This is an on-going process of a co-operative nature. The C.I.T. is not a replacement for the counsellor, and as such, of course, should be under the constant guidance of a supervisor. The trainee should, through periodic interviews with the supervisor, be made aware of his progress. This can be done on an assessment form upon which can be recorded the observations of the supervisor at regular intervals during camp period. The C.I.T. could also be asked to keep an evaluative log of his own progress. Again, an acceptable medium would be given to him at the commencement of his period of training and education and in which he should be encouraged to assess his own progress. Finally, at the end of each camp year, the trainee should be given the opportunity of evaluating the camp's programme of home-grown leadership development. This should be done anonymously; that is, the C.I.T. should not be required to sign the evaluation, but it should be made available to the Camp Director.

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from page 23

way towards promoting positive attitudes towards minority groups.

And those camps which are non-sectarian or inter-racial and whose clientele is composed of members of many racial, ethnic, or religious backgrounds can provide an excellent opportunity in the intimacy of camp life for members of these groups to live together; to come to know and understand one another, to accept one another as persons and to appreciate the capacities and achievements of others.

There is another way in which camps may be of assistance in helping to eradicate discrimination in this province. Camp personnel may be in a position to known about discrimination which has been practised against some of their campers. All instances of discrimination should be reported immediately to the Commission so that the process of investigation and conciliation can be carried on. Many cases have come to the Commission's attention through referral by religious, welfare and community agencies in the province and in this area camps could also play a very useful role.

As mentioned above, the Ontario Human Rights Commission would be most ready to supply literature or any further information about the Code and the activities of the Commission as well as suggestions for films and programme material. Copies of the Code itself are available, as well as a number of pamphlets and brochures outlining the background of the Code and the function of the Commission. The *Guide for Employers* points out the questions which may and may not be asked of job applicants on application forms and during employment interviews. The Commission's bulletin, *Human Relations,* is available to anyone wishing to be on the mailing list. Also, the Commission has a supply of two-colour scrolls with a gold border which contains the text of the Ontario Human Rights Code and is suitable for framing. These are being displayed in many resort places in the province. The Commission would be more than pleased to make these available to camps in Ontario. The posting of the scroll in a prominent place on the camp premises would be one tangible way of extending knowledge of the Code itself among campers, counsellors and visitors, and of encouraging acceptance of the principles which underlie it. For further information or literature write or telephone the Ontario Human Rights Commission, 8 York Street, Toronto 1, Ontario. In other provinces you will find that generally anti-discrimination legislation comes under the jurisdiction of the Department of Labour in each province.

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from page 16

safety, character development, social adjustment.

Two main differences in our modern approach to camping are in the realms of health and safety and of programme. It is true that the early camps were concerned about health and safety, but far more was left to the good judgment or otherwise of the director than is the case today. In those days no license was required, there was no government inspection, and what is still more important, no codified set of health and safety regulations. As for minimum standards of camping, they didn't exist. That few serious accidents occurred speaks volumes for the sense of responsibility that the early directors displayed.

There has been a significant development in the realm of programme. Formerly camp activities were more of an end in themselves: if the youngsters enjoyed them that was sufficient reward in itself. It was only as time went on that the question of what all these activities were doing to the campers began to be considered more seriously. In the early days camps were more programme-centered, today they are far more child-centered. There was a time when the good director was often thought of as the man who could immerse boys in a welter of activities, and in doing so he would pull a lot of good tricks out of his bag. Today we think of the good director as the man who can produce an environment that is conducive to the growth, happiness, safety and well-being of the individual. The old and outmoded concept produced some directors who might have been termed "stunt artists".

Camps had been operating in Ontario for about thirty years before the Ontario Camping Association, the first provincial association, was formed. For some years previous to that time Canada was a section of the American Camping Association. We in Canada owe much to this association for the

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splendid contribution they made to camps in Canada during the period when we had no organization of our own. Moreover it was the inspiration and motivation which Ontario camp directors received from attending their conventions that resulted in the formation of the Ontario Camping Association.

It was about 1930 to 1932 when Taylor Statten invited me to join a small group of private camp directors who met occasionally in each other's homes. This was the group which was to bring the Ontario Camping Association into being. Before doing so the question arose as to whether the new Association should be just for private camps or whether it should be all inclusive. As you know, we agreed upon the latter. The directors who formed the small group which initiated me into the camp movement included Mr. A. L. Cochrane, Mr. and Mrs. Taylor Statten, Mr. Ernest Chapman, Miss Mary Edgar, Miss Mary Hamilton and Miss Ferna Halliday. There may have been a few others that have escaped my memory.

I think I would be remiss if I did not pay tribute to this group, not only because they were instrumental in founding the Association, but more particularly because of their keen sense of responsibility and unusual qualities of heart and mind. These were the persons who, along with Mr. and Mrs. Danson (who were soon to found Camp Winnebagoe), sparked and kept alive the Camping Association during its formative period and until the various agencies could become the robust factor they now are.

Canada has been fortunate. She has reason to be proud of the men and women who pioneered camping in this country. It could be that they builded better than they knew.

—●

from page 11

If it were only a matter of teaching people hobbies, the solution would be easy. But we shall need a new kind of man, or at least men with different values. It will have to be an individual who values something more than power, money, and material possessions. He will have to see leisure as an opportunity. He will need to be *challenged* rather than bored or defeated by the open hour. Will it not have to be the kind of person who will choose self-development over self-centeredness?

Whatever the attractions of leisure, it is *not a substitute* for work. George Bernard Shaw was right when he said, "A perpetual holiday is a good working definition of hell." Work for a large number of people, particularly the talented, and those blessed with expressive and creative minds, has its own built-in incentives. Work carries with it the feelings of purposefulness and usefulness which are indispensable to self-respect. Yet industry can also be just another word for conscience, particularly in a culture enraptured of materialism. Under such circumstances, it is too easy to be drawn away from life's humanistic attractions.

Creative growth depends upon the maintenance of the work-leisure cycle. It is never completed through leisure alone, but it is impossible without it. But, as Dr. Alexander Reid Martin said, "We may be coming to a time when the merit of leisure and the respite of work are not things earned by hard work. Perhaps like God's grace extended to us a mercy undeserved, that abundant to our needs, the coming beneficent society will bestow on man, *because he is man,* abundance in material things and free time."

Have all of us, the young and the old, already fallen into the trap of thinking that being *amused,* being *entertained,* and being *comfortable* are

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preferable to physical and intellectual development? To creative and cultural development? To self-fulfillment?

When we think of leisure, and the recreative use of it, we ought to reflect upon the *real* meaning of the latter, living creatively over and over again, rather than the shallower interpretations of it — amusement, frivolity, restlessness, and aimlessness.

We should think of leisure as an opportunity for learning, as a possible cultivator of tastes and interests and *skills* and *values*, as a potenial influence for good upon our behavior, as a means of helping to give us balance in a world which is out of balance, as a softener of the blows which reveal our imperfection, as an opportunity for creative, exciting, adventuresome, and full living.

—●

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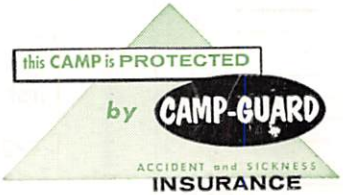

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